882
864 By this answer, he secures for himself the mild judgment with
[672] which we dispose of "silly boys' pranks."

For children, bǒngo, therefore, quite a different yardstick is applied; what they do, especially in respect to sexual matters, is not taken seriously.

bǒngo bə bələ̌ oson = children have no sense of shame, and
834 the other way around, adults do not display much towards chil-
● 155 dren (see homosexual life, Vol. II, page 131), since, after all,
864 children simply do not know what evil (sǒ) is or what shame (o-so-n) means. If the otherwise, at least externally, very modest Negroes say this themselves, we should not hope to find many of the characteristics of a true, innocent ebi'n among the children. As a matter of fact their first playful imitations of
836 sexual intercourse as they observe older people performing it
838 begin at five or six years of age; between the age of eight and nine "playing parents" is nothing but perfectly conscious sexual intercourse, though it is generally regarded as a game and was cited to me in the category of "children's games" under the name ebǒbə'ne-bǒ'ngo (Ntum) or ebə'nebə'ne bǒngo (Fang). It is usually done in the forenoon /253/ in the dwellings when the parents are in the fields or absent elsewhere. The partners are not only boys and girls, but also boys among each other. Later, at the age of eight to 10 years and frequently somewhat beyond, many boys manifest a similar inclination towards members of their own sex, along with a sexual urge for girls of the same age. In view of the emphasis on maintaining, as long as possible, the outward appearance of modesty, the Pangwe boys make use of a device whereby they come to an understanding "metaphorically." A boy
[201] rakes some earth and sweepings onto a leaf, ties this hastily together like a food bundle, and gives it to the other. If the latter is ready to respond to the proffered affection, he will open the bundle and pretend to eat of it, saying finally, "ma mane a dži," that is, "I have eaten." If he is not inclined to respond, he will throw away the bundle, of whose contents he has full knowledge.

Concerning masturbation, see below, page 130.

551 family has given him a second name, Ekure Nzork (elephant hide), which corresponds to the wish made by the grandparents that their grandson may be as tough as elephant hide. Still other names may be given by other relatives, each of these corresponding to an affectionate feeling or a wish for the child. Andzang [misprinted Andang in original] has a third name given by the wife of one of his uncles, Nzul Weya (young civet), that is to say "as handsome as a civet," civet skin formerly having been worn as an ornament by young Pahouin wanting to make female conquests.

[301 832]

When a man has had several children who have died at an early age, in order that the newborn may not die like the others he gives him the name of an animal: Ngi (gorilla), Waga (chimpanzee), Nze (panther), Mvina (antelope), etc...

Sometimes the child receives a name referring to an incident of his birth. A child may be called: Mefan (from afan, the forest), if he is born in the forest; Bemvan (from mvan, rain), if he was born in the rain or on a rainy day; or Bitegé (from eteg, mourning), if he was born after the death of his father, during his mother's mourning, etc...

[777] Actually in all the N'Djolé region children are given a Christian name in addition to their native names, even if neither the parents nor the child have any contact with the missions. It is also quite usual to see children bearing European proper names, names which were given them because the parents thought them pretty. Similarly, one meets children called Captain, Major, Militiaman, etc..., and always the parents give as reason for their choice that the name taken for the child is beautiful.

851 The child belongs to its father and cannot be dependent on the mother unless she has been repudiated and the father has waived his claim to reimbursement.

853 Nursing continues until eighteen months or two years, but at about the age of six months, in addition to the breast, the child gets the same food as its parents except for fish, meat, and salt, which are forbidden him.

855 The physical care given the child is reduced to the minimum: he lives naked until the age of about ten years and is bathed every day. When he can walk, he is put on his own and plays with the other children of the village, boys and girls together. While he is still rather

855 weak, the mother takes him with her to the fields or on her other trips. She carries him either on her hip by means of a belt of antelope hide, or on her back with a rope of vines on which the child sits, as long as he is small. After he can hold on by himself, he is carried [85] on the hip, clutching the neck of the person who is carrying him. One sees children of some ten years old being carried.

851 As soon as the child is old enough to eat like adults, and talks
868 and counts properly, he starts accompanying his parents to the fields and to fishing; he learns to swim, paddle, dance, and play the tomtom and various musical instruments. The little girls learn to cultivate a small piece of farm land which is given them by their mothers.

Games. The numerous games are almost all common to both sexes. Little boys and girls play together in the village, but the boys have three games in which girls never take part:

Nge ou ye. This game consists of rolling on the path at the end of the village, before a lineup of young boys, a cylinder of soft wood which
[41] they must hit by throwing a sharp spear. This is training for throwing the assagai.

Biñira, game of the bow. This is a hunt of rats and lizards by young boys with small bows made of mvibema wood and strung with a vine; the arrows are of bamboo with their tips smeared with pimento. It is
[41] to be noted that although children play with the bow, adults do not have this weapon and only the crossbow is found.

851 Mbeñ, musical bow: This is a kind of guessing game. The one who has the instrument thinks about something; another child has to guess it, and therefore he asks: "Nzam e biale ebe, fore dza ke yo, eñi for dza lige esi, matsi eve?" (Nzam made two of them, one goes up, the other stays on the ground, where am I fastened?), and asks if it concerns the one above or the one below. If he has guessed right, a deep tone of the bow answers him; if he is mistaken it is a shrill sound. If, for example, he happens to choose the one below, the game continues with the question "me sal e Nzam esi fore dza ke osui, eñi for dza lige kinige, matsi eve?" (I cut the lower Nzam in two, one goes to the river, the other stays on land, where am I fastened?), and the game goes on, dividing the guessed part in two until the object thought of is discovered.

The following are some mixed games:

Mebog. The children are seated in line, legs apart, except for two of them, who remain standing. One of these two hides an object among